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Miss M. L. Guthapfel.

Defects of the Korean Church Today.

Yi Kwang Soo.

My Best Work.

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What and How Much shall the Student Eat?

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## Contents for December, 1918.

### ILLUSTRATION :—

Graduation of Nurses, Severance Hospital, Seoul, 1918.	.....	Frontispiece
THE PRESBYTERIAN GENERAL COUNCIL, 1918		
Rev. H. E. Blair	.....	247
THE LITTLE PRINCE HAS A "JESUS BIRTHDAY"		
Condensed by Miss Sue Hopkins	.....	249
DEFECTS OF THE KOREAN CHURCH TODAY		
Yi Kwang Soo	.....	253
AN EXPLANATION		
Hon. T. H. Yun	.....	257
MY BEST WORK		
Miss Louise H. McCully	.....	259
IN MEMORY OF MRS. E. F. WHITING		
Rev. A. A. Pieters	.....	261
A WORD SPOKEN BY THE WAY		
Rev. E. J. O. Fraser	.....	262
WHAT AND HOW MUCH SHALL THE STUDENT EAT?		
Rev. J. D. Van Buskirk, M. D.	.....	263
"UNDERWOOD OF KOREA"		
A book review	.....	265
CHURCH UNION		
H. F. Owens	.....	266
TWENTY-FIFTH ANNIVERSARY OF MISS E. L. FREY		
Miss O. M. Tuttle	.....	267
WORLD CONFERENCE ON FAITH AND ORDER	.....	267
NOTES AND PERSONALS	.....	268

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# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

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VOL. XIV

DECEMBER 1918

No. 12

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### The Presbyterian General Assembly.

By H. E. BLAIR.

The seventeen years since Mr. Whittemore and the Sharrocks and Leck families opened the Mission station in Syenchun have made as great changes in that little magistracy as have come in the development of the great Korean Presbyterian General Assembly that gathered there from August 31st to Sept. 4th, 1918. Broad new streets, lined on both sides with new buildings and many Japanese shops, proclaim the new day. The little old tile building where the original church met is gone and a progressive brick parsonage is in its place. Mr. Whittemore's old rest house is hidden behind the fine new South Church. Pastor Yang is still leading the near-by, big First Church where the General Assembly met, on the north of the town stream. All about these two massive churches squat the little thatched and tiled houses of the Christians, for the town is full of Christian homes. To the south-west from this church center runs a new avenue through a new section of the town, past the hospital buildings, out to the Hugh O'Neil Academy campus. On the north-west, snug-gled in between the town and the hills, the mission compound, with Bible Institute, Women's School and attractive mission homes, full

of hospitality and overcrowded with busy workers, completes this mission center, which, perhaps, has had as wonderful an outpouring of spiritual blessings as any mission station in any land in modern times.

Great crowds of General Assembly delegates filled the station yards as the trains came in from East and West. But soon they poured down the big road and entered the little streets and found wide open welcome in the little cottages. Then on Sunday, when the bells began to ring, the whole town was like a stirred-up nest of white ants, till the songs of the great congregations went out over the town and filled the valley and then the hush of the service hours began. God must rejoice to look down and see such sights here in this little land. The power and the praise are His.

Because of special meetings held by the Presbyterian Council before and after General Assembly, there were more missionaries present at this year's Assembly than usual. Still the Korean delegates formed the main body of the Assembly. Rev. Kim Suntoo of the Pyengyang Seminary church was elected moderator. He was the first college graduate to complete the Theological Seminary work

also and be ordained. His knowledge of the large and growing mass of business of the Assembly and his training and splendid good will, all fitted him to handle the large Assembly in a happy and successful manner. A more important meeting has probably seldom been held in Presbyterian circles in Korea. Routine business was largely handled in Committees and their reports as discussed and adopted formed a major part of the work of the Assembly. Also there were several matters of large import around which special interest centered.

Missions loomed up in importance. Never have more interesting reports been brought before the Assembly than those from the various fields this year. From Vladivostock and farther north in Siberia, from along the trans-Siberian R. R., from North Kanto and West Kanto in Manchuria, from Shanghai, whence a special delegate was sent to plead for a pastor for the Korean colony there, and best of all from Shantung, China, where the Assembly's real foreign missionary work is being done for the Chinese in their own language, men came with heart-stirring tales of the Church and the opening of new doors and the need of more workers. The Assembly accumulated enthusiasm as the reports grew in volume and interest till many were convinced that immediate advance was imperative. After the fashion that has become dear to the hearts of some of the Korean leaders, and very powerful at times in such Korean meetings, a spontaneous collection was demanded and amidst great confusion and enthusiasm, the Assembly rolled up in a few minutes the splendid sum of yen 1,800.00 in special gifts to enable the work to go forward at once.

A little incipient heresy seems to have sprung up rather sporadically in the otherwise ultra-orthodox Whanghai Presbytery and one of the pastors who was the offending party, came before the assembly with an appeal for redress of grievances. The whole weight of influence in his Presbytery and also in General Assembly, evidently, was used to warn and

exhort and at the same time keep the matter from developing into anything like a formal trial before the church courts. Large interest was centered in the matter and evidence was abundant that many new shades of thought are influencing the minds of some of the leaders of the church. The day of the sufficiency of the simple, devotional statement of the faith is passing and the harder task of justifying the faith is coming.

Another question of great interest, especially to the men of the Syenchun district, was whether the Assembly would grant their petition to divide their Presbytery. "Pyung-pook" Presbytery itself was largely divided on the overture to begin with. Most of the debate took place in Committee, presumably, but talk was free everywhere. Finally the petition was granted and a third Presbytery for North Pyung An Province, centering in Wiju, was set off. The step bears clear testimony as to the strength and aggressive life that still abound in the churches of the North, where a strong and independent people have found in Christ the life of victory and hope.

A little questionable denominational jealousy was fostered in connection with resolutions concerning the proposed entrance of Methodist home missionary workers into North Kando. It seems a great pity that the two strong Evangelical denominations working in Korea should so hold their followers in distinct and competitive organizations that year by year, what should be developing into one happy Korean church community, is in danger of drifting into jealousy and the breaking down of the territorial comity already attained between the two churches.

The Assembly was honored by the presence of several distinguished visitors from other lands. Secretary Armstrong of the Canadian Foreign Board and Dr. Smith, Secretary of the Southern Presbyterian Mission Board, were in attendance throughout the Assembly. After four splendid days of work the Assembly adjourned to meet in Pyengyang next September.



## The Little Prince Has a "Jesus Birthday"

CONDENSED BY MISS SUE HOPKINS.

This interesting incident written by Miss M. L. Guthapfel in her story "Only a Prince of Korea,"\* is worth repeating. And owing to the coming marriage of the Prince and his recent visit to Seoul, it will be read with more than the usual interest in princely doings.

The little prince, when nine years old, was very much out of touch with things Korean on the twenty fourth of December, 1906.

Against the wishes of his "personal guard," he climbed the wall of the palace, called the gateman of the next compound and had him call out the missionary to talk with him. He asked her about the "Yea-su Tan-il," or Jesus' Birthday. She told him what it was, and invited him to go next day to the Chong No Church and find out all about it for himself.

But his face clouded as he exclaimed, "Not I, I am only a prince; I am not like the other boys of my country; I cannot go out of the palace gates now even so far as I used to go. But tell me, can you not get one of the "Jesus Birthdays" and bring it to me here in your room? Look (running along the wall to a place opposite her window), look, I can see down in there if you will open your window wide, and if you will put a "Jesus Birthday" in there tomorrow, I can have one, too, while I stand here. Oh, please, lady; I am a prince, and never had a "Jesus Birthday." Give me one, lady, please do.'

Startled by the request, the missionary thought for a moment, then, with the pleading brown eyes looking into hers, she said: "Oh, I don't see how I can do that. It is too cold for you to stand there. Your mother would not like you to. You might get sick, and besides, I have nothing with which to make a "Jesus Birthday." It needs a congregation, and then—."

"Oh, that's all right," said this determined young man, "here's your congregation," and

majestically raising his hands he took in the three half-frozen male attendants and the three women, whose unhappy, scowling faces looked very unlike the "Jesus congregation" of the church across the way. But the boyish voice went on in pleading tones, "Lady, listen; I've never had a "Jesus Birthday" in my whole life and if you don't make me one to-morrow, I may never have one, for I'm only a little prince, and I want one "Jesus Birthday" like other boys. The missionary yielded, saying, "Ah, your majesty, I shall try to do something tomorrow, although I have little to do with, I fear." As she turned away, the boy said, "Lady, I heard that you have a pine tree with funny fruit on it, fruit that comes from America. You'll get the fruit for my "Jesus Birthday," and I'll have my servants get the tree."

"Very well," laughed the lady, "I'll do my best. . . . Goodbye, then, until tomorrow."

She hurried into the house, while the prince with a happy face sauntered back to his apartments to think it out, while the disgusted, newly-made, unwilling congregation turned to their various duties of sitting around waiting for the young master's call. Sadly they shook their heads as they talked together in whispers, squatting on the handsome floor rugs just outside the room the boy had entered.

What new freak is this? He, a prince of Korea, holding conversation with a Christian? His only religious duty should be worshipping at the temples, as did their forefathers. Would not the gods be offended and dire calamity visit the palace? "Eigo! Eigo!" they wailed, "What a foolish child, but who would stop him but the royal mother, and who would take the task of telling her?"

But let us leave them to their misery and hasten on with Time to the next morning, just at daybreak; it was bitter cold; across the eastern gate the new day struggled to arouse itself from the slumbers of the night. The palace door opens, a small boy steps forth,

\*A chapter in "The Happiest Girl in Korea." On sale at the Tract House, Seoul. Price ₩1.20.



softly ordering here and there the officials who follow shivering. . . . .

A thump on the missionary's door by one official called her from dreamland, "What is it?" she asked.

A scared voice answered, "Oh, Pou-in, the prince and the officials are at the wall, and he says he wants his "Jesus Birthday" right away."

The Pou-in arose dressed hurriedly, and found at the wall the prince and his "congregation." It was just light enough to see their faces, the boy's bright and eager, the attendants' cross and blue with the cold. "My," thought the lady, "I hope the faces will not freeze; they'll be very ugly if they do."

The boy, seeing her, said quickly, and all in a breath, "Oh Pou-in, here we are, and there are trees, two of them. Please, Pou-in, give me the "Jesus Birthday" now."

"Ah, no, little prince, I cannot do that; you must wait. I was up until midnight getting the "Jesus Birthday" ready for my pupils, and I had no time to find the funny fruit you want on the trees. I must go to the stores in 'Jap town' and see if there is some to be bought. You come back here today when the sun is right overhead; it will be noon then, and warmer. I will see what I can do during the morning." She smilingly instructed the gateman to pick up the two four feet high trees the officials had tossed angrily over the wall, and to carry them into the house. Reluctantly, yet with the eager look still on his face, the boy turned away with a "Thank you, lady." . . . . .

An hour's search produced but four American tinsel ornaments and one precious package of colored Christmas tree candles and holders. A few more ornaments were secured by a hurried search in the storeroom, some oranges and persimmons, tied with stray bits of ribbon, and the fruit of the tree was ready. Then a still scared gateman placed the green trees in old flower-pots packed with snow, set them on a table beside the casement window next the wall, and all was ready.

Just as the sun reached the spot over the palace, the prince burst open the palace doors and rushed out to the wall. The officials and women followed, still disgusted and cross. The gateman had been watching for the prince, a private duty imposed upon himself. He ran in and called the lady, who slipped a coat on, tied a scarf over her head, put on some warm gloves, threw open the window, and pleasantly greeted her "congregation." The little prince made a pretty picture as he stood with hair neatly plaited, his coat of pale green silk and trousers of soft pink silk; white silk gauntlets and embroidered shoes completing the costume.

Then he questioned. "Lady tell me first what do you do at your "Jesus Birthdays?"

"Oh, we sing, pray and preach."

"I know to pray, but I don't know the others. Do some for me."

Amusement was written on the face of the missionary, but she tried to look grave as she answered, "I'll do the best I can. First we must trim the trees."

She worked busily, putting all the ornaments and fruit she had collected; and as she worked she spoke to the prince of Jesus, the Prince of Peace, of his birth, his love for all, his love for the little prince of Korea; but just as she reached that place, she was shocked to hear the boy say, "Lady, you tell me an untruth; your Jesus does not love me or he would have given me a "Jesus Birthday" before this. He may love the little children at the churches, but not me; I'm only a prince, and he never came to my house."

"Ah, little prince, listen," she answered, "He does love you. He tried to come to you before, but he comes to you through me today to tell you that he loves you. It is true."

The boy did not answer at once. He was wondering if he had ever heard that the gods in the temples where he worshipped loved him! He didn't believe he ever had. The impatient stamp of some cold persons behind him caused him to turn and tell the whole "guard" to go in the house if they were cold

and didn't like his "Jesus Birthday." But they did not go; they knew better. Their heads might be in danger if they left that small boy for a moment.

When the lady had finished her talk, she said, "Little prince, the tree is trimmed, and you must go and get warm. Come back tonight, and I will light these candles and give you the rest of the "Jesus Birthday."

The small prince gleefully clapped his hands, and looking longingly at the tree, ran into the house, while the lady closed the windows, with a little prayer on this "the prince's first Christmas Day."

At dusk the lady sitting in the room with the trees, heard the hurried rush to the wall, and the eager boy voice calling "Pou-in, Pou-in," and throwing open the window, greeted the lad. With a lighted paper she touched the candles one by one, the tiny flames shot into the darkness about the tree, lighting up her gentle face and the tinsel ornaments. A burst of glee from the boy and a "grunt" from the congregation greeted her. "Good, good, how pretty," followed by a "Now, lady, give me the rest of the birthday."

"Well, then, we will begin," said the lady, "the pupils of my school are in the next room and will help me to sing a "Jesus Birthday" hymn."

At the close of the sixth verse, the boy ruler clapped his hands, saying simply, and with conviction, "Lady, that was a very good 'noise.' Please make some more." Smiling, the lady turned in the Korean hymnal to others,—“Hark! the Herald Angels sing.” “While shepherds watched their flocks by night,” and then the chorus paused to rest.

"Oh, that is a splendid noise; I like that. Quick, do some of the rest of the pray and the preach." . . . . .

"O prince, you had the preaching. I told the story of Jesus as I placed the things on the trees today. That is all preaching is."

"Then I had that part, did I?" "Yes, you did." "But I didn't have the pray part. Don't

you want to give me that? Please I want the pray." The soul of the missionary took on new life.

"Surely I want to pray; but listen, little prince, our praying is talking to Jesus, and he will not be happy if we are not reverent as you are to the gods. We always bow our heads."

No sooner said than done. The boy hastily turned to his assistants, "Here you people, bow your heads there, quick." Turning, he placed his head in his gloved hands. . . . . She dropped on her knees and poured out her heart to God in a fervent prayer that the child could understand. The prayer ended, heads raised, the officials' faces had taken on an awe-struck look; what had they done, prayed to the Christian God? "Ei-go, ei-go, now what would happen?" "Please, lady, some more of the good noise."

"Our Savior in Judea born," "God's best gift," with "Joy to the world, the Lord has come," followed each other, to the delight of the small boy, who clapped his hands and exclaimed in delight. At the last verse of the last mentioned hymn the lady smiled and said; "That is all the "Jesus Birthday" hymns in the book. You have had them all."

To her surprise, the boy said; "I don't think that is right, Pou-in, you didn't sing it all." "Oh, but we did," answered the lady. Still the little face was clouded. "But, lady, the first time you made the good noise, "you went around that noise six times, but now you have only gone around this last 'noise' four times. Where are the other two times?"

Bright boy, this lad of Korea. The first hymn had six verses, the last one but four. Explanations were cumbersome, so the lady meekly sang the last two verses of the last hymn over again, and the little prince gave a satisfied sigh. He had had it all.

The candles were burning dangerously low, so the lady blew them out as she asked, "Have you enjoyed your "Jesus Birthday," little prince? I think it is all over now."

"Oh, I have; I did like it all. I wish a little prince of Korea could have a "Jesus Birthday"



every year. But did you say it was all over? Is there no more, Lady?"

The Lady, puzzled, answered, "Why, I can think of no more."

A short silence, and then the boy spoke "Lady, I heard it said that in your churches, when you had a "Jesus Birthday" you give the little boys presents, and I didn't get one. Can't a prince have a present, too?"

He was a prince, but the *boy nature* come out in the last remark. He wanted his present.

The poor, bewildered missionary said: "Oh, little prince, I would like so much to give you a present. We do give presents to the boys and girls in the churches, but I have none that will do for a little prince, you don't want these oranges and persimmons like the little children in the churches?"

"Pshaw, no! got lots of that stuff in this house."

"Yes, but you see there is nothing else, and I am sorry. Another time I will try to see that you, too, have a present."

The disappointed face was raised once to hers. "But 'lady' I never had any of that pretty, shiny fruit on the tree."

Quickly the lady removed the tinsel ornaments and handed the shiny "fruit" of those two wonderful Christmas trees to the young monarch. Gravely turning, he carefully passed them one by one to the waiting attendants, saying: "Don't you drop these. If you do you will have to answer to me." Then with satisfaction, "They are my "Jesus Birthday" presents." But still he lingered. "Lady, I am sorry to bother you, (pleadingly,) "but could you give the little prince one of the books you made the good 'noise' out of?"

With a glad throb of joy the missionary handed him her Korean hymnal. Thanking her over and over again, he turned to her with the book clasped tightly in his hands and with a last lingering look at what had been the

Christmas tree, he saluted her in a courteous fashion and entered the palace, closely followed by his attendants, each one carefully holding in his hands the precious fruit of the Christmas tree.

The tired worker went to her room, but while preparing for her well-earned rest, she heard a frightful noise coming from within the palace. Hastily slipping on her outer garments, she passed around the wall, found a convenient box, and mounted it to look over the wall into the brilliantly lighted room from which the noise came. Visions of a little prince, whose mother had a habit of spanking him when he didn't please the maternal mind, came to her with a heartache because she had been the cause of it; but to her great joy she saw her fears were groundless. She could just see into the room, and looked upon three men, the larger of whom had clasped tightly in his hands the precious Korean hymnal, and three women hovering around trying to see as well, while before the six stood a glowing, eager little boy with hand upraised as if beating time. Still as she looked the little voice was raised shrilly suggestive: "I tell you the good noise is in the book. You must get it out. Didn't I hear the lady get it out? The "noise" you are getting out is a very bad 'noise.' Now do it again, and get the *good* 'noise' out or you will see what will happen." And six scared perspiring faces once more bent over the book.

The lady returning to her own room, dropped on her knees her heart leaping for joy, keeping time to the one strain, "Joy to the world, the Lord has come!" sung in six different keys to six different tunes in six different times. It was the sweetest music she had ever heard, and her last thought was—"Oh, my Father, I thank thee, that thou hast let me be a missionary to Korea."



# Defects of the Korean Church Today.

By YI KWANG SOO.

(A free translation by T. H. Yun)

What I am going to say in regard to the defects of the Korean Church, may be more properly said to be the faults of the individual Christians. I don't mean to criticize; I only want to offer friendly advice. In certain directions the arena of free discussion is too silent in Korea. That is regrettable as progress is possible only where speech is free. On that account I believe that what I may say about the faults of the Korean Church will not be useless.

I.—In the first place, the Korean Church of today is organized on the caste system. The idea of caste in the Orient, and particularly in Korea, is an ineradicable factor. Between rulers and people, seniors and juniors, husbands and wives, parents and children, elder and younger brothers, between neighbors and friends even—in fact where more than two persons come together, there is “gradation.” A free equality of association is hard to be seen. Christianity, the religion of equality itself, seems powerless to unsettle this idea of caste, so that a system like that of “Four factions” of Yangban and common people of former days, has established itself firmly in the Christian Church today. The relation between pastors or elders and the lay believers is something like that between rulers and subjects, seniors and juniors, teachers and disciples. Pastors and elders always try to stand above the laity while the latter accept the ruling and interference as a matter of course. Within the church pastors and elders may properly be said to be men having authority, while the lay members are those who are under their direction. But once outside of the Church doors, are they not all friends and brothers on equal terms? Even Government officials, while they hold the seals in the offices are the rulers; but outside of the office are they not all subjects of the state on equal terms with the people in general? . . .

But pastors and elders of the Korean Church today stand above their lay brethren, trying to enjoy superior privileges in all things. Pastors and elders may almost be called *Yangbans* while the lay members are *Sangnoms*.

Not only pastors and elders, but church officers of lower ranks even, seem to think that they occupy a higher position than the laity. To be a church officer is regarded as possessing the honor and power which the holders of secular offices used to have. When a church officer is to be elected, personal considerations, and the balance of power between different sections of the church are taken into account, while electioneering is not altogether absent . . . The most comical thing is that the church officers attempt to look down on those who are superior to them in education or character or in social standing.

II.—The defect which I have just mentioned is, after all, the result of the doctrine of ecclesiastical supremacy. This doctrine existed in Europe up to the 19th Century. Many of the religious wars were struggles on the part of the State and Society to get rid of the tyranny of this doctrine. . . . The Church held that she must rule mankind in everything. But as natural science and nationalism advanced, the idea became universal that religion is only a part of civilization, like politics, economy, science, literature, etc. People came to understand that man cannot live on religion alone, but also by other forms of knowledge such as politics, science and literature. The result was that education, arts, science and other departments of civilization became independent of the church and the church ceased to interfere with them.

Yet the Korean church is still holding the theory of ecclesiastical supremacy of the early centuries. We may cite two causes for this: (1) Religion (Christianity) entered Korea before other forms of modern civilization, thus mak-

ing the believers think that faith in religion (Christianity) is the whole duty of man. They say that unless a man is a Christian, he is a sinner and a bad man no matter how virtuous he may be. This was the attitude of the Jews toward the Gentiles, so called. (2) The Missionaries preached the form of Christianity which prevailed in the age of Puritanism, namely the Christianity of ecclesiastical supremacy. According to their doctrine, without faith in Christianity, neither morality nor knowledge is of any use.

This theory of ecclesiastical supremacy has in turn produced some bad fruits. It has drawn the dividing line too sharply between believers and non-believers. A Christian looks upon a non-Christian as belonging to an entirely different species. To him a non-Christian is a bad man and not to be trusted. Intermarriage with non-Christians is forbidden, while social intercourse itself is discouraged. Christians and non-Christians are separated one from the other as sheep are from goats. No one is regarded as perfect, no matter how many good qualities he may possess, unless he has the Christian's faith.

Another bad fruit is the contempt for learning. To say that the church, which founds schools, despises learning sounds like a contradiction; but a real Christian, so called, treats learning with the greatest contempt, calling it "worldly knowledge." Arguing that the "worldly knowledge" weakens faith, he regards learning as a temptation of the devil and an enemy of the soul. Those who desire to acquire an education higher than that of a special school, or to go abroad for study, are considered to have already stepped inside the gates of hell. "Faith is all important. To learn ever so much—what is the use of it?" is the instruction which a real believer gives to his children. In church schools no attention is paid to natural science, geography or history—the essential subjects in a modern curriculum. Remember that the Koreans of today must seek learning as the thirsty seek water.

The most surprising thing is the opposition of

church officers, like pastors and elders, to the "worldly knowledge". We may discover three reasons to account for this attitude. (1) The church officers being, themselves, devoid of understanding in matters of enlightenment and of science, can have no understanding, or sympathy, for the "worldly knowledge" so called. (2) Those who have acquired the "worldly knowledge, do not accept what the church officers are pleased to call the "Knowledge of God." (3) Many a young man who has learned a little of the "worldly knowledge," has often proved himself superficial in learning, weak in faith and disrespectful to elders. Be the cause what it may, to despise knowledge is the sure road to destruction. It is indeed a regrettable attitude.

The third bad result of the theory of ecclesiastical supremacy is to despise all occupations outside of religion. As, in former days, the Korean despised the professions of agriculture, of industry and of trade, honoring scholars only, so the Korean Christians today despise all professions except that of religion. Church work alone is regarded as sacred; it is called the "work of God," while trade, industry, education, literature and arts are thought to be dishonorable, these being the "works of the world." This tendency is seen in the fact that those who study theology are respected while who are engaged in other lines of study are looked on as a kind of unbelievers.

As a matter of fact, there can be no distinction between the "work of God" and the "work of the world." Anything that confers a blessing on mankind is the work of God. It is not pastors and preachers only that do the work of God . . . they are in reality doing only a part of the work of God, while merchants, manufacturers, scholars, artists,—all are doing their parts of the divine work. . . .

The neglect of other duties outside those of religion is the fourth bad result of the doctrine of ecclesiastical supremacy. To read the Bible daily, to sing hymns, and to go to church, to obey the directions of the pastor—this is regarded as the whole duty of man. Even



those who do not go to this extreme, look upon other duties as unimportant. Real believers slight unbelieving parents or elders, regard non-believing relatives and friends as Gentiles, and treat with contempt all duties toward state and society, as the "work of the world." But can he be a useful member of the society and of the state who neglects the duties which he owes to them?

III.—The ignorance of the church workers is another defect. Pastors and preachers come in contact with the lowest grades of people as well as with the highest. Not only so, they are, in the religious sense, the leaders of the people. It goes without saying that they must be equipped with proper education. To have read blindly through the Old and New Testaments two or three times and to have studied some thing about homiletics is certainly insufficient. A preacher should be furnished, at the least, with a knowledge of Christian theology, of philosophy ancient and modern, and of religious literature. Above all he must know something of the great principles of modern philosophy and of the spirit of science so that he may understand the spirit of modern civilization, the source of modern thoughts, the relation between modern civilization and religion. Needless to say that some knowledge of psychology, ethics and rhetoric is a necessity . . . Now, what is the mental equipment of our church workers today?

Let us consider, for a moment, the condition that obtains in the Presbyterian Church for training her pastors. A man who has not even the common school grade of education goes to a training class for three months a year for five years. He reads through the Old and New Testaments once or twice in these fifteen months. Then he is qualified to stand in the pulpit, a holy man to be the spiritual guide of the multitude. No wonder he is ignorant.

All this may have been unavoidable in the beginning. Besides, it is reported that during the last two years, the educational standard of the applicants for theological semi-

naries has been raised, while certain improvements have been introduced into the curriculum . . . But the principle by which the Christian church select its workers is wrong. For instance an applicant for the theological seminary must run the gauntlet of the Examination Committee of the Presbytery if he is a Presbyterian. The condition of admission is said to be faith. No one is passed who is pronounced to be unfit by this Committee, no matter how eager the applicant may be to study theology, to become a church worker. Now, the Committee consists mostly of uneducated old men who are incapable of judging the character and ability of a man. Moreover, who but God is to decide in the matter of faith? We don't know what standard the Committee has to guide their decision; but the fact is that half of the applicants fail to pass. The "fits" are not necessarily better than the "unfits." Thus the way is blocked to the advancement of many young men who are religiously inclined. The most successful candidates are those who assent to every thing the Committee says—who are, in short, as superstitious, as ignorant and as unthinking, as the Committee.

This remark applies not only to the candidates for a theological seminary. It is equally applicable to the Church policy of choosing men in other lines. On this account, a man who possesses a reasonable share of self-consciousness, native ability and education finds it very hard to become a church worker. Those alone are employed who flatter the missionary and other elders of the Church, agreeing with them in all things. This state of affairs is the chief cause for the ignorance of church workers. . . .

IV.—Superstition is the fourth defect. There are two methods in the religious propaganda of the American people. One is used for themselves and other enlightened nations. The other method is employed for the races whom they regard as uncivilized, living in Africa, the Pacific Islands, China and Korea etc. Different kinds of interpretation of the Scriptures and



of rituals are in use according to the people classified as above. For instance, to an enlightened people the Bible is interpreted, as far as practicable, rationally and scientifically. The harmony between theology and science is an established fact of the present generation . . . The Church (in the west) believes in Darwin's theory of evolution as well as in the Copernican theory of the rotation of the earth. Can there be a Christian among an enlightened people who believes literally in the story of creation as given in Genesis? . . .

But as uncivilized races cannot understand the high and deep mysteries of religion, old superstitions, such as the doctrines of heaven and hell, of resurrection, of the omnipotence of prayer, etc. have been utilized to save the ignorant multitude from sin. Buddhism also pursued this method to reach the lower classes. To these people, rather than reason and contemplation, superstitious belief has been recommended, encouraging them to trust blindly in the mystical merits of ritualism—like baptism, worship, and prayer. In Korean churches, as well as in Christian homes, prayers are offered for "recovery from sickness," for "the birth of sons," for "ascending to heaven." These prayers are made in all sincerity and their answers are anxiously expected in all simplicity. The unenlightened people look upon God as a local deity or a kitchen God (whom non-Christians worship). They think prayer alone can save a ship from a storm or an unfit man from defeat in the struggle for existence. This is the kind of Christianity which is preached to an uncivilized race and to this Korean Christianity pitifully belongs.

The Koreans criticize the Japanese form of Christianity as being weak in faith and too worldly. They boast that the Korean type of Christianity and the Korean type of faith are the best of the kind in the world. But the Christianity of Japan is of the same kind that exists in America, the home of our missionary teachers, while our Christianity is the type that prevails in Africa and China. It is report-

ed that a missionary newly arrived from America must interpret the Bible as the old missionaries want him to or else he is expelled from the mission. Be that as it may, when we compare the missionaries in Japan with the missionaries in Korea, they differ in Bible exegesis as well as in what they regard as vital in the Scriptures and in rituals.

After all, I am complaining against foreign missionaries. What I regret is that we are, in their eyes, no better than the natives of Africa.

. . . The first converts were taken from the most ignorant class among us, ignorant as we all are. The method the missionaries adopted was perhaps the wisest then. But we have advanced a little. There is some difference between the Koreans of thirty years ago and the Koreans of this day and generation, in the grade of enlightenment and of understanding. Our religion ought to keep pace with other things. At any rate, the educated classes of today are not satisfied with the kind of Christianity we have now. In fact, we hear much of the dissatisfaction which young men express toward the Church. To all such, older men say "You have no faith!" Time will show which side is right.

Of late, many educated men and students have drifted into churches of out-siders. Is it not because they fail to find satisfaction in their native churches? Does the Korean Church expect to prevent this disintegration by the old admonition, "You are weak in faith?" The failure of the million souls movement, the gradual decrease in the number of converts, and the drifting away of educated men into other communions—what may all this mean?

V.—The Korean Church has come to the point where a great change is necessary. Without a Luther, a Calvin or a Huss one may not help being pessimistic about the future of the Korean Church with its honorable record of the last 30 years. I believe we must organize a new, enlightened Church in place of superstition.

To sum up what I have said above, the defects of the Korean Church are;—

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1918

SEOUL KOREA

THE  
KOREA MISSION FIELD

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# INDEX TO VOL. XIV.

A		PAGE			PAGE
Apostle of the Sheet-tract,			Houses where Books are given		
The .....	Dr. C. A. Clark	107	out for Rent, The .....	E. W. Koons	149
Australian Presbyterian Mission,			How to Improve our Federal		
The .....	D. M. Lyall	235	Council .....	H. A. Rhodes	161
B			Hygiene and Sanitation in		
Back on the Job. Chap. I.	C. L. Phillips	54	Chosen .....	Dr. R. M. Wilson	85
do do do II.	do	102	I		
do do do III.	do	127	Illustrations :		
Benefits which Christianity has			Chosen Christian College, Chas.		
conferred on Korea .....	Yi Kwang Su	34	Stimson Building, View of .....	Oct. No.	
Bible in a Buddhist Temple, A	S. K. Dodson	47	City of Seoul, View of the .....	Aug. No.	
Bookstores in Seoul .....	J. W. Hitch	154	'Fording' a Stream in Chosen	Feb. No.	
"But he was a Leper" .....	M. L. Swinehart	106	General Class for Women at		
C			Pyongyang .....	May No.	
Canadian Presbyterian Mission,			Giving out Tracts in Seoul .....	Feb. No.	
Twentieth Annual Council	Wm. Scott	231	Governor-General of Chosen,		
Care of Babies and Children,			His Excellency, the .....	Jan. No.	
The .....	Mrs. W. N. Blair	79	Graduates (1917) of Ewha		
Century of Growth, A	Dr. J. Z. Moore	129	College .....	Nov. No.	
Church in Kando, The .....	Wm. Scott	187	Graduation of Nurses (1918) of		
Church Union .....	H. F. Owens	266	Severance Hospital .....	Dec. No.	
Cold and Heat .....	T. S. Soltau	163	Hess's Motor-boat Itinerat-		
Correspondence, E. D. Cook		69	ing, Miss .....	May No.	
do J. S. Gale		47	Kangkei City, View of .....	Mar. No.	
do R. Grierson		202	Korean Christian Wedding	Apl. No.	
do F. S. Miller		69	Our First Korean Women		
do M. L. Swinehart		244	Medical Graduates .....	June No.	
Count Hasegawa, an Ap-			Portable Bookstall, A .....	July No.	
preciation .....	I. Yamagata	4	Red Cross Party for Siberia, The	Sept. No.	
D			Teachers of Ewha Higher School		
Day with Dr. Mary			and College, Some .....	Nov. No.	
Stewart, A .....	S. Hopkins	166	Tract Distribution .....	July No.	
Defects of the Korean Church			Typical Korean Family, A .....	July No.	
Today, The .....	Yi Kwang Soo	253	Wedding Procession, The .....	Apl. No.	
Demand for Christian			Industrial Policy of the Govern-		
Literature, The .....	G. Bonwick	113	ment-General of Chosen	I. Yamagata	13
Designation Service of Miss M. Thomas		25	Industrial Work among Women and		
Destitute Koreans at Christmas			Girls in Korea	Mrs. M. L. Swinehart	12
Time .....	P. L. Grove	81	Industrial Work in Mission		
Devil no longer the Master,			Schools.....	A. E. Lucas	205
The .....	D. M. Battles	92	Island Itineration by Motor-		
E			boat .....	M. Hess	95
Editorial Notes .... 1, 27, 49, 71, 93, 115, 137,			It is Good (Furlough		
159, 181, 203, 225, 247.			experiences) .....	J. H. McCutchen	132
Educational Hospitals in			J		
Chosen.....	Bishop Trollope	183	Jottings from the Korean Woman's		
Efforts to Relieve the Poor of			Conference (M. E.)	A. R. Appenzeller	198
Seoul .....	E. W. Koons	174	Journeys in War-time	G. Bonwick	32
Enjoying Life while			K		
Itinerating .....	C. Taylor	67	Korean as a Miner, The .....	A. Miner	15
Evangelistic Campaign in Seoul,			Korean as a Parliamentary,		
The .....	A. F. DeCamp	23	The .....	W. M. Clark	193
do do	Mrs. E. M. Cable	24	Korean Care of Dependents,		
Explanation, An .....	Hon. T. H. Yun	257	The .....	H. W. Cynn	81
F			Korean Christian as a Speaker and		
Four Hundred years after			Writer, The .....	Dr. E. M. Cable	139
Luther .....	F. H. Smith	43	Korean Church Federal		
G			Council, The .....	W. N. Blair	131
General Class for Women at			Korean Engagement,		
Pyeng Yang .....	W. N. Blair	99	A .....	Mrs. M. L. Swinehart	117
Gospel and Industrial Arts, The	E. Lucas	20	Korean 'Heathen' Sunday		
H			Schools .....	P. L. Grove	56
Hand Training necessary as well as that			Korean Industrial Charac-		
of Head and Heart .....	Dr. G. S. McCune	7	teristics .....	Dr. R. Grierson	5
"He shall gather the Lambs in			Korean Woman and Changing		
His arms" .....	Mrs. T. L. Ludlow	135	Conditions, The .....	L. Dean	207
Higher Education for			Korean's Opinion on Female		
Women.....	A. R. Appenzeller	210	Education in Korea .....	Hon. T. H. Yun	124

L	PAGE
Little Prince has a "Jesus Birthday," The.... M. L. Guthapfel	249
M	
Magazines for Christian Workers .... G. Bonwick	46
Making the Most of the Playground .... J. Walters	219
Medical Experiment, A .... Dr. A. M. Sharrocks	133
Meeting of the Presbyterian Council .... E. J. O. Fraser	239
Men's Bible Class at Syenchun, The .... Dr. W. L. Swallen	97
Methodist Conference, The .... B. W. Billings	198
Missionary's Visit to a Church, The I. .... H. A. Rhodes	58
II. .... do	104
Mission Work among the Chinese of Korea .... M. Jack	88
Mountain of Temples, A .... S. K. Dodson	178
My Best Work as a Missionary : I. Winning Souls to Jesus Christ "Less than the Least" II. Making of Church Leaders, The W. B. Hunt III. Women's Bible Institute L. H. McCully	189 191 259
Mysterious Island, The H. D. McCallie	52
N	
Need of Social Work among the Women of Seoul .... A. R. Appenzeller	77
Notes and Personals 26, 48, 70, 92, 114, 136, — — 157, 180, 202, 223, 246, 268.	
O	
Obituaries:	
Miss Fanny Fisher Clelland ....	134
W. H. Forsythe, M. D. ....	195
Rev. M. Willis Greenfield ....	107
Mrs. B. S. Luckett ....	245
Mrs. E. F. Whiting ....	261
Rev. Thomas Edwin Wilson ....	42
"One of the Least of these" .... Mrs. A. I. Ludlow	201
Outlook for a Literature in the Native Korean Script, The A. W. Wasson	153
P	
Post-Bellum Opportuni- ties .... Dr. O. R. Avison	169
Presbyterian General Council, 1918 .... H. E. Blair	247
Price of a Sneer, The John H. Johns	122
Production of Christian Literature, The .... G. Bonwick	151
Prospect of a Hard Winter in Seoul .... E. W. Koons	17
Publisher's Corner, The G. Bonwick	155
Q	
Quarter-Centennial of the Southern Presbyterian Mission in Korea, The .... H. H. Underwood	51
R	
Rainy Season, The John H. Johns	200
Relation of Higher Education to the Home, The .... Helen Kim	125
Relation of Missionary to Organized Churches .... R. E. Winn	91
Relation of Missionary to Unorganized Churches .... R. E. Winn	61

	PAGE
Report for 1918, Personal. Dr. J. S. Nisbet	195
Report of Southern Presbyterian Mission Meeting .... W. P. Parker	233
Reunion of Christendom, The ....	25
Revival Incident, A .... E. M. C.	112
S	
Self-going Buggy, The .... C. L. Phillips	29
Self-supporting Industrial Department, A .... C. H. Deal	222
Seventh Annual Meeting of the Federal Council of Missions .... F. G. Vesey	240
Shocks and Shock-Absorbers I. .... W. P. Parker II. .... do III. .... do IV. .... do	37 65 108 197
Slavery in Korea .... Dr. C. A. Clark	84
Some Favors and Kindnesses shown to me by Japanese Government Officials .... Dr. T. C. Winn	171
Some Wayside Experiences. A. A. Pieters	242
Student must Eat, The Dr. G. S. McCune	217
Sunday Problem, The E. W. Koons	214
Sunday School at the Leper Hospital, The .... Dr. R. M. Wilson	64
T	
"Theological World's" Outlook and Aim, The .... Dr. R. A. Hardie	148
Things Korean : Beer-seller of Wrestler's Pass, The .... F. S. Miller	44
Chungju Conference Notes .... do	111
Deacon's Restitution, The .... do	44
Druggist Cho's work .... do	68
His Appointment .... do	44
Liberty .... do	156
Race with a Funeral, A .... do	68
Raiding a Devil Tree .... do	156
Transition, A Korean Christian Wedding .... C. Erwin	73
Twenty-fifth Anniversaries :— Dr. Mary Cutler C. F. Bernheisel Miss E. L. Frey O. M. Tuttle Rev. & Mrs. W. A. Noble C. D. Morris Rev. & Mrs. W. L. Swallen Dr. S. A. Moffett	177 267 52 40
U	
Urgent Need of Christian Literature in Korea, The .... J. S. Ryang	142
"Underwood of Korea" A book review	265
Union Sunday School Institute, A .... F. Wambold	180
V	
Value of the Self-help Department, The .... L. E. Nichols	216
Visit to West Kando, A .... H. Miller	227
W	
Wanted: Information, Photos, Specimens .... Dr. R. G. Mills	44
What and How Much Shall the Student Eat .... Dr. J. D. Van Buskirk	263
What shall we Eat? Hon. T. H. Yun	11
Why are you doing no Translation Work? .... Dr. C. A. Clark	146
With Lancet and Gun Dr. R. M. Wilson	39
With the Red Triangle in Egypt .... D. M. Lyall	99
Word spoken by the Way, A .... E. J. O. Fraser	262
World Conference on Faith and Order	267



1st. She is autocratic and hierarchic, thus forgetting the ideals of equality and freedom, the fundamental characteristics of Christianity.

2nd. By regarding religious faith as the whole duty of man, she has made the distinction between a believer and an unbeliever a distinction between a good man and a bad man.

3rd. In spite of the fact that the component elements of civilization are politics, law, industry, science, philosophy, literature and arts, religion being no more than one of the elements, the Korean Church despises learning and arts considering all civilizing forces, except religion, profane, having no zeal for progress and enlightenment.

4th. The church-workers not understanding

what civilization means, lead a multitude of believers into superstition, thus hindering human progress.

5th. By holding fast superstitious beliefs, and by not keeping pace with the advancement of the world, the Church may be said to have failed to fulfil the mission of an enlightened religion.

I have no doubt that the elders of the Church will blame the writer. But before blaming me, I hope they will reflect a little. I don't know whether my statements are correct or wrong, but I can conscientiously affirm that what I have said has been said from my sincere interest in the welfare of the Church and of the Community.

## An Explanation.

By T. H. Yun.

Mr. Yi Kwang Soo's article on the "Defects of the Korean Church Today" is interesting for more than one reason. It is, to begin with, the first article of the kind that I have seen from the pen of a talented young Korean writer on this subject, discovering an angle of view quite new to most of us. In the second place, however incorrect some of the opinions seem to be, they are worthy of serious consideration as they, in a way, represent the mental attitude of a large class of young men toward Christianity in Korea today.

I don't believe in arguing, pro and con, about religion. But as I have translated Mr. Yi's article for foreign readers, I deem it my duty to add a few lines of explanation just to show that not every Korean holds these opinions.

Mr. Yi thinks that the Korean Church is built on caste system. Whatever defects the Korean church may be guilty of, the caste system is surely not one of them. You go to any church in Seoul, for instance, and will see men and women calling each other brothers and sisters who, twenty-five years ago, would never have dreamt of being seen in the same room. If

there are certain traces of caste distinction in some isolated instances, it is rather a reflection of what Korean society at large was, or even is, and not a sign that the Church is in any way tolerating such a system.

Is the doctrine of ecclesiastical supremacy altogether wrong? History is our witness that it was this doctrine that saved the ancient civilizations of Europe from being completely destroyed by the barbarism of the Middle Ages. True, that doctrine was abused; but can you show me any great truth or doctrine that has not been perverted and abused by men? Korea is passing through a period of transition; the old notion of morality has lost its authority and no new force has yet taken its place. Would to God the Korean Christianity believed more in the supremacy of the church.

Is the dividing line between Christian and non-Christian too sharply drawn? If there were no such lines what were the use of having the Christian Church? I don't believe in intolerance. Let every one believe what his reason, conscience and faith recommend to him to be the best. But that is one thing: it is quite another thing to have your belief undefined



and colorless. No inter-marriage between a Christian and a non-Christian is in most cases a necessity—call it an unfortunate necessity if you please—yet still it is a necessity. Any one who compares the conjugal relations between Christian husbands and wives with those of non-Christians will hardly find it in his heart to blame the Christian parents who want to have their children married to Christians.

It is true, that some of the older Christians fight shy of the “worldly knowledge” so called; but that is a history that has repeated itself in many lands. This sin, if it is a sin, is neither original nor peculiar to Korea. Besides, as Mr. Yi admits somewhere in his article, the advocates of the “worldly knowledge” have done not a little to strengthen the prejudice of the older Christians against the new learning. Fortunately the Church, as a body, recognizes the importance of educating the rising generation up to the present day standard. If progress in this direction has been slow and imperfect, the poverty of the church, and not the contempt for learning is responsible for it.

Do the Christians neglect other duties outside those of religion? That is news. Is there any other class in Korea, which, as a class, has better appreciation of what a man's duties ought to be toward Society and the State? True, some of their notions are crude and narrow as yet; but, comparing class with class the Christians have higher and broader ideas and ideals of duty than non-Christians. As a concrete illustration, show me a class in Korea that makes more liberal donations than does the church for the causes of religion, of education and of philanthropy, considering the poverty of the Church.

The ignorance of church workers is another defect. It is a great pity and a defect which ought to be remedied as rapidly as possible. But if the church workers are ignorant, they are no more so than the vast mass of their people. No stream can rise higher than its source. Given an ignorant people, you can't expect to have a large number of enlightened

leaders. Then again is there an organization, secular or religious in Korea, outside of the Christian church, which can show as intelligent and devoted a body of leaders? Go to a Presbyterian General Assembly, for example, and you will see a body of two hundred and fifty or three hundred delegates handle a mass of complicated business with order and dispatch. I tell you they are not only more intelligent than their people, but they are, as a body, more intelligent than any other body of Koreans. These preachers and pastors are not what they would like to be in education and in knowledge, but remember that they have made wonderful progress in the last thirty years considering the difficulties under which they have been laboring, and let us take courage.

Superstition! Your doxy is heterodoxy and my doxy is orthodoxy. What you believe is superstition and what I believe is a correct belief! Doctrines of resurrection and of the omnipotence of prayer are two fundamental truths of Christianity. It is no use arguing about them; one may reject Christianity, but he can't accept it without believing in these truths. Of hell, men may vary in the interpretation of the term, either as a place or a state. Yet why should it be irrational to believe in it, when we see hell in every community in blighted homes, in ruined lives, in suffering and remorse and sorrows as the direct or indirect results of sin? As to heaven, tread softly!—it is too sacred to make fun of it. A dear Japanese friend of mine, among whose many excellent qualities superstition could not be counted one, said to me after he had sustained the loss of a precious child; “The hope of heaven has given me more consolation than anything else.” I know a man whose hope of heaven kept his mind from giving way to sheer insanity during three years of inexpressible sufferings. For those who have never known what suffering or sorrow is, heaven may have no meaning; but for us common mortals the doctrine of heaven is a necessity and not a luxury.

As to the assertion that Americans have two sets of Christian doctrines, one for home consumption and the other for cheaper markets—well, suffice it to say that I spent some years in America and heard pretty much the same fundamental doctrines preached from the pulpits that are being taught us in Korea by missionaries.

Mr. Yi wishes for a Huss or a Luther or a Calvin to save the Korean church from its defects. But it is an interesting fact that these men lived and died by the very doctrines which our young critic denounces as superstitious.

Well, I have said enough—by these explanations, I do not mean that the Korean Church today is free from defects. Nor do I mean that we should be indulgent and indifferent to them. I only mean that the defects which Mr. Yi enumerates are either non-existent, or if ex-

istent, are so transitory and in such isolation that they are harmless. I cannot close, however, without paying a word of tribute to Mr. Yi. He is a brilliant writer. He is equally at home in Korean and Japanese, and, as is common to many young men of talent in certain periods of their lives, he is inclined to be destructive in his criticisms. As he grows maturer in age and study he will, it is hoped, become more constructive. If he does not spare what he regards as defects of the Korean church, he is out-spoken in his admiration for Christianity as a religion.

A sentence from Thackeray and I will quit; "And let me whisper my belief, *entre nous*, that of those eminent philosophers who cry out against parsons the loudest there are not many who have got their knowledge of their church by going thither often."

## My Best Work.

BY LOUISE H. McCULLY.

In undertaking to write under such a title one feels constrained to begin with an apology or at least an attempt at modesty. However it may be sufficient to explain that it is only my best work, the accent to be put on the "my" not on the "best" and that I only purpose telling which part of my work here seems to have drawn forth my best effort and produced the best results so far as my vision can discern.

My first years in Korea were spent largely in evangelistic work, which involved a great deal of travel, and it was while on these trips that the thought was born and developed of the work which I consider my best. This is our Women's Bible Institute where we have the joy of training women who are the leaders in our women's work.

As I have said it was in my country travels that I was led to realize the need of this work, for it was then that I saw something of what must be done to evangelize our corner in Korea, and also of the utter hopelessness of the methods then employed ever accomplishing this task.

One long hard trip over the mountains of Myeng Chen stands out in my memory as a time when I realized this fact very keenly. I recall the hard days spent on the pack horse, the money and physical strength expended, and all to do what lay within the power of almost any Korean Christian woman were she trained to the task. There was only one group where a class could be held and it was impossible to tarry by the way, as a Korean woman might have done, for that would mean keeping a horse that was already costing dearly and feeding him and his master if I thus delayed.

I recall as I returned from this trip how the determination was formed to have a training school for Korean women as God would entrust me with them. I had already felt in my country work that one of the most apparent results, or shall I again say "my best work" was in the lives of the women who travelled with me as my companions in labor. An expression that fastened itself upon my mind which I think was used by a Secretary



from America while visiting here was "get a few workers about you and pour your life into them." Someone else spoke of how Jesus gathered the twelve about Him and gave to them, rather than to the multitudes, His deepest teaching. Again, when Howard Agnew Johnston came to Seoul with his inspiring messages, the one that seemed most particularly for me was that in which he impressed upon us our duty as missionaries to develop native workers. He so explained "for the perfecting of saints unto the work of ministering" that I determined then that I would ask God to use me in the perfecting of some of His Korean saints who would then give themselves to the work of ministering.

The Women's Bible Institute work has thus afforded me a rare opportunity and in it I have felt that my very best in Christian living and in Bible study has been called forth. The women who come to us are the picked women from all our Mission, most of whom have consecrated themselves to the Master's service and are most earnest in their desire to be prepared for this great work. To watch their development from year to year and see the readiness with which they respond to the deepest spiritual truths has made me feel that my best was all too small to consecrate to such a work. To know too that our lives preach to them more loudly than our words has been a wonderful incentive to live the best kind of a Christian life before them.

And as it is a *Bible* Institute the joy, than which I believe there is no greater, has been mine of ministering the Word of God. To stand before a class of women eager to be thus taught, having a spiritual vision which enables them to grasp the hidden truths, and an intense desire to pass on to others what they have learned; to realize that the Word that I am ministering may bring forth fruit in the hearts and lives of women all over the north-eastern part of Korea is a privilege that I consider priceless and my only regret is that my "best" teaching is so far from the truly superlative.

As the women have gone out from us and taken their share in the work, our hopes for them have not been disappointed. Some of them are now the leaders in the women's work in their own districts and the missionaries with whom they are associated speak most highly of them. Of course there are failures and disappointments, but did not the Master Himself have one among the twelve who failed to stand true, and yet we know that he was allowed to be with Him to the very last and it was only when he deliberately made his choice to betray Jesus that he was shut out from His last teaching. So I would not be discouraged if some fail to receive the truth, but will continue to praise Him that He has given me this small share in the great work of training workers for Him in Korea.

Mr. Buchman's message to go out after the individual, we must remember, tells us not to rest until that one has in turn become a "miracle worker." So, as I look at one dear woman who said to me lately "you have made me what I am," I praise God for one whose life is a miracle of grace and who is now my beloved co-worker in the Bible Institute, where, as I have said, I feel that my best work can be done.

Since moving the Institute to Wonsan an additional opportunity for having the best things has been added, that of having the work in union with our Sister Mission here. The spirit of union has been most helpful and given the women an opportunity to learn practically what Jesus meant when He prayed "that they all may be one." We, too, who have charge of the work have learned precious lessons along the same line and rejoice in being one of three Stations in Korea where union work is possible. The obstacles to be overcome in making it a success have only served to convince us that it is truly of the Lord and that the enemy would fain destroy it if he could.

Our united desire for this work is that it may not only be our best but that we may get for it our Master's *best* and that its influence may be felt all over Korea.



## In Memory of Mrs. Elizabeth F. Whiting.

For the first time Chairyung Station was called upon to part with one of its workers in the person of Mrs. Whiting, who was called to her rest on October tenth.

For many years she had been suffering from heart disease, which made her a semi-invalid. But throughout all that time she was anxious to work for the Master, not only as much as her strength would allow, but often beyond her strength. A weekly class for the women Sunday-School teachers, calling regularly on the members of the church, and superintending one or two Bible women—were some of her regular tasks. She also organized a Women's Missionary Society in the Chairyung church, of which she was the President to the last. And for several years she carried on a Bible Correspondence Course, sending out lessons to more than a thousand women annually.

Two years ago her sickness took a sudden turn for the worse. Serious complications seemed to indicate almost certainly that her earthly career was to end soon. But once more what medical science could not do God did. The prayers of her family and friends, as well as her own faith, were rewarded by a miraculous recovery. After that, while not as well as formerly, she still was able to take up all her home duties, entertain guests, travel, and take a share in the social life of our small community. Though obliged to give up the work that required leaving the house, she continued her correspondence course and the preparation of programs for missionary meetings.

Toward the end of this summer she began to grow worse and her life began rapidly to ebb. For two months it was a struggle bravely borne but painful to behold. As the weakness of her heart became such that it was necessary for her to be supported in a sitting posi-

tion day and night, while some one had to constantly fan her to ease the breathing, she began to wish that the end would come soon so that she might cease to be a burden. But throughout the long weeks of extreme suffering never was a complaining or murmuring word heard to escape her lips. On the contrary, in the midst of terrible struggles for breath and intense pain in her dying limbs, she kept repeating verses of Scripture and asking for hymns. Those most often requested were, "All the way my Saviour leads me," "Christ my All," and the "Glory Song." She longed to go home and be with the Lord she loved, but her great regret was that she would leave her husband alone. Their sweet fellowship both in their home life and in their spiritual life had always been beautiful to behold, and one of the last things she was heard to say to him was, "You've always been my spiritual guide."

She had previously expressed her hope that when God called her it would be a sudden call, so that her loved ones would not have to look back upon a long sickness and suffering. But God, in His providence, did not permit that—possibly in order that she might teach us the lesson of sweet and ungrudging resignation in the midst of great pain. Those who attended her could not help feeling that God's own presence was very near in the sick room.

At the noon hour of a glorious autumn day she entered into the rest she had seen by the eye of faith. It was sad to lose her, but it was a great blessing to have had her with us, for her life touched the hearts and deepened the faith of all who knew her. And her work has not stopped. She is doing the Master's bidding in a service higher and purer.

"She being dead yet speaketh."

The following lines were read at the funeral service in Chairyung,—

The sufferings patiently borne are no more ;  
The still heart no pain is now causing ;  
The difficult struggle for breath is all o'er ;  
The body in peace is reposing.  
Farewell she has said to loved kin and dear friends ;  
Now duties more bless'd she in heaven attends.

For labour Korea she chose as her field ;  
Her life to its folk she hath given ;  
And till to the beck'ning from heaven she did yield  
That office to fill she hath striven.  
Though weakened in body, yet true to God's call,  
On the altar of service she sacrificed all.

Her courage undaunted and fellowship sweet  
Have taught us new faith and endeavor,  
Now forward we look her in heaven to meet  
Where nothing will fellowship sever.  
So, while her departure we cannot but mourn,  
A hope full of comfort within us is born.

The body, in weakness though laid in the ground,  
Will rise, when mortality endeth,  
When Christ in the clouds, with] the trumpet's loud  
sound,  
To change death's corruption descendeth.  
O death, where's thy victory ? where is thy sting ?  
O'er thee there is triumph in Jesus our King !

ALEX. A. PIETERS.

## A Word Spoken by the Way.

BY E. J. O. FRASER.

So much has been written about successful preaching that those not familiar with the missionary's work might be led to think that his preaching is always productive of conversions. Just as at home, it is far otherwise.

1. The missionary left home one day on the morning train. The third class carriage of a local train in Chosen gives a fine chance for tract distribution, and as the train rolls along, the monotonous drone of the Korean reading aloud leads one to hope that something from the printed page may find a lodging in the hearts of some of the readers. The leisure of the train ride, too, permits of time for reading and thought that the traveller on foot does not get.

No definite results ? No, but great hopes, and the word spoken while the tract is being read or afterwards, is as rain to the seed, and so we keep on doing it.

2. The missionary had walked for several miles from the station at which he had alighted, and had sat down on a soft stone for a rest and a bite of lunch. It happened that day that he was alone—for a time. Just then a man, returning from market, leading a cow, came along and stopped, open-mouthed, to see what this foreigner was doing.

"Is there any taste to that ?" said, the Korea pointing to a piece of an orange in the missionary's hand.

"Yes, did you never taste it ?"

"Taste it ! No. Would you let me try it ?"

"Here, then. Try a taste of this," said the missionary, handing him a piece.

Receiving the man's assurance that it was worth eating, the missionary gave him a picture tract which he started to read.

"Is he giving out one apiece of those, I wonder ?" The new voice brought to the missionary's consciousness the fact that a second spectator, soon joined by a third,—and all this out of sight of a single house, among the mountains,—was watching the meal. A tract apiece absorbed their attention for a time. Then,—

"What is that ? Is it good to eat, too ?" The first arrival had transferred his attention to a sandwich, to which his extended forefinger now pointed, while his bright eyes looked enquiringly into the missionary's face.

"Why, yes. That is wheat bread. Have a piece. Isn't that a better use to make of wheat than to turn it into liquor ?"

The question was interrupted by the smacking lips of the taster, but he nodded his head in agreement. The missionary then rose, and as he walked along with the three, he talked a little longer with the inquisitive ones until their roads separated, perhaps never to meet again.



# What and How Much Shall the Student Eat?

By J. D. VAN BUSKIRK, M. D.

(Severance Union Medical College, Research Department)

The high cost of living, as it has reached Korea, makes it necessary for those in charge of dormitories for Korean students to study how to provide *as good food as possible at the lowest cost practicable*. All said here might also apply equally well to homes or boarding-houses.

First, the diet must be sufficient to give full nourishment. It is not right to have students in our dormitories and not give them enough wholesome food to maintain good health, and yet the matter of cost cannot be left out of consideration. Without stopping to define the term "calorie," only to say that it is the unit used to express food values, I want to be more or less technical for a while. A person of the physique of the average of the Korean students in dormitories needs about 2000 to 2500 calories a day, of course more in cold weather than in hot, in summer even under 2000 would not be wrong. As the result of studies of the diet in 5 dormitories over considerable periods, and reports of individuals in boarding-houses, I have found that the average student in dormitory or boarding-house has been getting about 2600 calories a day. At present rates in Seoul this costs in boarding-houses about 11.00 to 13.00 yen. Let me give an approximate summary of the way this is provided, the kinds of food and the values furnished by each:—

Rice, or other cereal (dry)	$\frac{3}{4}$ to 1 $\frac{1}{2}$ lb.	1400-2400	Calories
Soups	2 oz. ,, 1 pt.	15- 250	„
Pickle	6 ,, ,, 1 lb.	50- 125	„
Vegetables	1 ,, ,, $\frac{1}{2}$ ,,	10- 100	„
Meat and Fish	0 ,, ,, $\frac{1}{2}$ ,,	0- 250	„
Bean Products	$\frac{1}{2}$ ,, ,, $\frac{1}{3}$ ,,	15- 125	„
Cakes, Dumplings, etc	$\frac{1}{4}$ ,, ,, $\frac{1}{4}$ ,,	25- 300	„

The average of 30 diet lists gives about 3 oz. of protein,  $\frac{1}{2}$  oz. of fat, and 1 $\frac{1}{2}$  lb. of carbohydrates and about 2600 calories a day. Now for some points about this:—

In the first place we note that the main part

of the nutrition is supplied by the rice (밥, 찰밥, 콩밥) or other cereal. When cooked this is very bulky, too bulky to be well digested. Again, it has *very* little fat and too little protein. The value in calories is sufficient, but the digestibility being low, it is not so good as it appears, and this is specially true of the protein, which will be only about 75% absorbed from a rice diet. To supply a good diet means something more than to furnish a liberal amount of rice, the average diet contains more rice than the digestion can economically care for.

A better balanced diet would be as follows:—

Rice etc. (dry)	about $\frac{7}{8}$ to 1 lb.	giving 1400-1600	Calories
Meat, Fish and Eggs	„ $\frac{1}{4}$ ,, 1 ,,	„ 200- 250	„
Pickle and Vegetables	„ 1 ,, 1 ,,	„ 200- 400	„
Bean Products	„ $\frac{1}{4}$ ,, $\frac{1}{4}$ ,,	„ 100- 250	„
Cakes, Dump- lings, etc.	„ 2 oz. - 6 oz.	„ 150- 400	„
Soups (veget- able & meat)	„ $\frac{1}{2}$ - 2 pt.	„ 100- 400	„

Not that all would be needed every meal, but it should vary from day to day; on days when meats are used, give more vegetables and less rice; on days without meat, more bean products, etc, to make the average for 2 or 3 days as above. This is a reduction in the amount of rice and an increase in the meat and fish; it also increases the bean products, such as *tubu*, *muk*, *pichi*, and various kinds of *chang*. The saving in the cost of rice will about cover the cost of the increase in other things. At the ordinary rate of consuming rice, it will take about 10 Japanese sho for 25 days; at the rate suggested 10 sho will last over 35 days, a saving of over 4 sho a month. Fish is comparatively cheap, the saving in rice will buy several pounds of fish.

Another point in regard to rice is that Koreans use a good deal of beans and peas with the rice. This is highly desirable and, where



the diet does not contain a good deal of meat, almost imperative. The caloric value of the mixture is higher than that of pure rice. It needs this caution however, beans and dried peas take longer to cook well than rice and when incompletely cooked are very hard to digest. They ought to have an extra boiling before being put in with the rice,—though this is not the usual way. Millet and barley have the same food value as rice—except for their being less appetizing. A diet substituting these fairly frequently for rice will be just as good a diet and cost less. I might suggest that they be substituted for rice on the days when meat or fish is supplied. A diet of these substitutes alone will not be so appetizing and so be really less nourishing, for appetite has a large part in stimulating active digestive secretions. Another plan which has been tested out satisfactorily is the use of small rice bowls such as the Japanese use, in order to save on rice. Some may not want a big bowlful but would eat it because it is served. They can get all they want by having more helpings in the smaller bowls.

Besides the use of beans and peas in rice, there are other good ways of using them; bean products are an important and a good item in the Oriental diet. *Tubu*, *muk*, and *pichi* are rich in proteins and more digestible than the legumes cooked as such. The sauce called "*chang*," of various kinds, is not used in quantities sufficient to add much to the nutritive value of the meal, but it does add to the digestibility.

A few words about Korean soups. Like our Western soups there are various kinds, some of good food value and some mainly water. I think it desirable that soups form a part of the diet, they add to the bulk and give a satisfying feeling of fullness which is part of the enjoyment of a meal to a Korean as well as to a Westerner. Some of the soups of the Koreans, vegetable, meat, or fish, are very good foods both for their nutritive value and their palatability. It seems to me a good idea to use a soup which contains food substances as a first course, the demand of the appetite for the ex-

cessively big bowl of rice will be partially satisfied, to the improvement of the digestion and the lessening of expenses, and this without impairing the nutritive value of the diet.

Koreans do not use as many potatoes and sweet potatoes as would be desirable. These are good foods, easily prepared and not costly. They would make valuable additions to the Korean diet, not as substitutes for, but as supplementing and reducing the amount of the rice. Also when the cost of wheat is only about 60% that of rice and about 75% that of barley, it ought to be made a larger part of the Korean diet. The difficulty is to make wholesome foods of it, they have not learned to make breads, and flour gruel is not very satisfactory, so wheat is an almost unused article of food in this land. Here is a problem that the domestic science teachers and experts ought to take up, to enable the Koreans to use wheat economically and in wholesome forms. I would suggest bread that can be baked on fire top of a charcoal fire, like "skillet bread."

To sum up, the Korean diet is too largely made up of the starchy foods, the bulk of the rice interferes with its digestibility, the amount of protein is small so they need more meats and legumes in their regular diet; for students not needing such great caloric value in their food, wholesome soups and more liberal use of vegetables is highly desirable; the reduction in the bulk of the rice consumed will allow the increase in other lines and give a better variety and a more wholesome diet. Where rice is too costly, millet and barley can be used since they are of equal food value, but some rice is needed to keep up the appetizing element.

Anyone in charge of a dormitory who will send me a list of the food furnished to the students, telling the number of students and the length of time and giving quantities of foods as near as possible, will be given suggestions as to the diet, its value and any changes advisable or if you find it necessary to make a change in the diet you are now furnishing, I will be glad to advise with you in the matter. In this way you will be aiding me in my study of the Korean diet and I hope I can help you in your problems.

## “Underwood of Korea.”

Probably no book this fall has created greater interest than the one which appeared for the first time at Federal Council “Underwood of Korea”\* a life of the great missionary, written by his wife.

To those who lived and worked with Dr. Underwood through many years the reading of the book must bring a peculiar pleasure, for it is in the nature of a series of delightfully personal reminiscences covering his long service of thirty-one years in Korea. To those who know Korea only in its modern aspect the history of the old Korea which forms a picturesque background for the biography is both fascinating and instructive. One reads between the lines something of the charm and interest of the life of “ye olden days” even amidst the problems and hardships incident upon pioneer life.

There is no one who could have entered more intimately into the life of Dr. Underwood than the writer of the book or who could have more sympathetically portrayed his view-point in the presentation of the many problems of church and mission which arose during his crowded career as a missionary statesman. This the writer of the book has faithfully done.

The opening chapter of the book is devoted to a short sketch of Dr. Underwood’s ancestry and early training and his preparation for the foreign field. The writer touches only briefly upon these points and wisely devotes the greater part of the book to his missionary career, which is of far more than ordinary interest. The vivid descriptions of the life of the pioneer missionaries, the thrilling political changes through which they passed, the epoch-making movements which were begun, the exciting early experiences in country itinerating, the tremendous task of translation and pre-

paration of Christian literature and the friendly relationship with the nobility and members of the court constitute many readable chapters in the book.

The book is of value not only as the record of a great missionary but also as a history of the inception and development of Christian missions in the peninsula. Hardships, discouragements and repeated ill-health and illness are lightly passed over and the joy and enthusiasm incident upon a rapidly-growing work are brought into prominence in the narrative. A reading of the book will doubtless bring to the young missionary a realization of the advantages which he enjoys under the present day conditions of improved sanitation, good transportation and better public facilities, but he may be pardoned a feeling of regret, nevertheless, that he had no part in those years of the Church’s marvelous growth so strikingly recapitulated by the writer in her record of the Christianity of the last decade in Korea.

The closing chapters of the biography are concerned with Dr. Underwood’s last years in the work and show his brave fight against constant ill-health and his indomitable spirit of activity and cheerfulness. In the midst of great and pressing problems he yet had time to maintain his persistent friendliness toward all ages and classes which showed itself in “That best portion of a good man’s life,

His little unremembered acts of kindness and of love.”

To those who knew Dr. Underwood personally as well as to that much larger circle who knew him by reputation as the interpreter of Korean life and Korean missions to the Western world this biography will bring once more the poignant realization that “we shall not soon look upon his like again.”

\*“Underwood of Korea” on sale at the Tract House, Seoul. Price Yen 3.25.



# Church Union.

By H. F. OWENS.

The question of having one united Korean Church has been mooted in the various representative bodies having legislative functions in the two great denominations of Korea. The Christian groups of Japan, and possibly of other mission lands, have formed a united church. At the last General Assembly in America, the Northern Presbyterians passed a strong resolution advocating union with all evangelical denominations. In Canada, the Congregational, Methodist and Presbyterian bodies have all voted to form one united church, and within a year after the close of the war it is anticipated that the union will be consummated. In the meantime, union churches are being organized and recognized, and there is no overlapping in any of the home mission fields in Canada. Church union, therefore, is everywhere a timely topic, and will be one of the features of the new world that is to come when the war is over.

The Congregational and Methodist churches were practically a unit in their desire to unite. A fair-sized minority of Presbyterians, however, voted against the proposed union, and it is with the hope of carrying many of this minority in the final action that the consummation of union has been deferred until after the war.

Some features of the church union negotiations in Canada may be of interest to our readers.

A creed has been formulated which meets with the approval of the three churches and harmonizes the views of all parties. A polity has been drawn up which incorporates the principles of government which have been recognized by each of the constituent churches. A happy combination of the phraseology used by the three Churches has been thought out for the courts of the Church. For instance, the local congregation may have either a session or official board as has been its custom or choice. The next court is the presbytery; then the presbyteries, or their rep-

resentatives, that come together in the Conference once a year; and the delegates from the Conference or Presbyteries compose the Council, which is the supreme legislative body. As there is no episcopacy in any of the uniting churches, that difficulty did not come up.

A ticklish point to be overcome was the reconciling of the itineracy principle with the right of the congregation to choose its own minister. A happy solution has been found, which protects the rights of the congregation and of the minister. All pulpits become vacant at a certain date each year prior to the meeting of the Conference. The congregation has the right to extend an invitation to the officiating pastor to remain for another year, and the pastor is at liberty to decline the call. In the event of a vacancy, a committee of the Conference called the Settlement Committee has power to assign a minister without a charge to the vacant pulpit.

The amalgamation of the various Boards and Societies dealing with missions, seminaries, Sunday Schools, ministerial relief and publishing concerns, has all been satisfactorily worked out. A strong committee on law has considered the legal points connected with union and it is hoped to avoid the tangle which occurred when two great Scottish churches united some years ago when a small, obdurate minority refused to enter the union and successfully claimed all the property of one of the uniting communions. The sentiment in the Dominion of Canada is overwhelmingly in favour of union. Some of the leading clergymen in the Church of England in Canada have advocated joining the movement. Only the Baptists have held aloof and refused so far to negotiate. The United Church of Canada will be a potent force behind the spread of Christianity in Korea, inasmuch as it will enlist the sympathy of the Methodist and Congregational constituencies there who have no work here at the present time.



One of the preliminary results of the union movement in Canada has been the amalgamation of four theological seminaries in Montreal into one union institution. The idea was suggested to some prominent Montreal business men by an Episcopalian missionary from Ceylon, who had performed a similar miracle in his field, and at a banquet attended by the members of the boards and faculties of the various seminaries and by prominent laymen, the scheme was adopted with enthusiasm. The faculties appointed a committee, which found little or no difficulty in preparing a teaching *modus operandi*. Heretofore, these colleges had been staffed with only three or four full time professors, each professor consequently having to teach several subjects. By a redistribution of work, it was found possible to assign one major subject to each professor, thus tending to make him a specialist in that particular field. Furthermore, the fact of a union institution rallied tremendous moral support, and funds were forthcoming which rendered possible lectures from noted outside specialists. Perhaps the most encouraging fact in this particular union is that the Episcopalian (Church of England) Seminary was one of the merging faculties. The future plans of the united Church call for one union seminary at each provincial university in Canada.

#### TWENTY-FIFTH ANNIVERSARY OF

MISS E. LULU FREY,

Principal of Ewha Haktang, Seoul.

BY MISS O. M. TUTTLE.

On Saturday, October twelfth, one thousand of the students and teachers of Ewha Haktang and its Branch Day School, with about two hundred guests, gathered in the Y. M. C. A. auditorium to celebrate the twenty-fifth anniversary of Miss Frey's arrival in Korea.

The main floor was packed with the girls, and, as Miss Frey entered the room, they arose and gave the Ewha song and yell, ending just as she took her seat on the platform. Mrs. Nansa Hahn acted as Chairman. The program included a piano duet; an anniversary song by all the students; the history of

Ewha, told by one of the college graduates; the origin of the day schools as being small twigs from the great pear broken off and planted about the city, given by a day school student; an address of appreciation by Dr. Gale; solos by Rev. F. H. Smith, Miss L. A. Wood and a child from the East Gate School; and a special song written and sung by the Ewha girls.

Beautiful silver gifts came from the schools, former students and friends, but the crowd was the main feature of the celebration. It was felt that the growth of the school from sixteen little girls, all in one grade, and one building twenty-five years ago, to its present enrollment of 1500, covering all grades from kindergarten to college, with its graduates teaching in the main school and its branches, and in other schools all over the country, and making real homes of their own in this and other lands, was the greatest testimony that could be offered to the value of the twenty-five years of service given by Miss Frey to the women of Korea.

#### WORLD CONFERENCE ON FAITH AND ORDER.

Christians are beginning to realize that only a Christianity visibly united can convert the world to Christ, and that such a visible unity can be attained only through prayer, which shall put the wills of the members of the Church Militant in harmony with the Will of Christ its Head.

The Octave, January 18-25 (January 5-12 in the Eastern calendar), of prayer for the visible reunion of the Church which is the Body of Christ, was observed in 1918 in every part of the world and by Christians of every Communion; but a still more general observance is needed, and a more complete surrender of our hearts and minds and wills to the Will of God.

The Commission of the American Episcopal Church on the World Conference on Faith and Order therefore again requests Christendom to observe the same Octave in the year 1919 for the same purpose. This notice is sent out early to reach the distant parts of the world. But many of us who will receive this request at once may well spend six months in prayer, that through united intercession Christians may have no will except the will of the One Lord.

By order of the Commission,

ROBERT H. GARDINER, Secretary.

July 10, 1918.

## Notes and Personals.

At Song Chin on October 4th, a daughter, Mary Elizabeth, was born to Rev. and Mrs. Proctor of the Canadian Presbyterian Mission.

Miss Menzies and Miss Napier of the Australian Presbyterian Mission have returned to Korea.

On October 11th, a daughter, Lucy, was born to Rev. and Mrs. J. Noble MacKenzie, Fusanchin.

At Kuchang, on November 3rd, a daughter was born to Rev. and Mrs. F. J. Thomas.

Miss Hillman, of the Woman's Foreign Missionary Society of the Northern Methodist Mission, has left on furlough.

Miss Brownlee, who has been in charge of the Kindergarten Department of Ewa Hak-tang Seoul for five years, has left for the United States on furlough.

Miss S. R. Harrington from New Jersey, U. S. A., has arrived as a member of the W. F. M. S. of the Methodist Mission, North, and is now living at the East Gate, Seoul.

The Rev. C. D. Morris of the Methodist Mission, North, while returning to Wonju from Seoul, was thrown from the side-car of a motor cycle and had his collar bone and a rib broken. He is recovering rapidly.

Dr. R. S. Hall, after attending the American Methodist Medical Association in Chicago, where she met Drs. Hillman, Mills and Anderson, joined her son at Mount Union College, Alliance, O. and took the Summer course with him.

The son, Sherwood Hall, has enlisted in the Medical Reserve Corps, with orders to continue his medical training at Pittsburgh University.

To the Rev. and Mrs. H. J. Hill, of the Pier-son Memorial Bible School, Seoul, a daughter, Mary Elizabeth, was born on October 15.

The Rev. G. H. Winn of Taiku has been seriously ill but we are glad to report that he is now convalescent.

The Southern Methodist Mission has been reinforced by the arrival of Rev. and Mrs. J. O. J. Taylor with their two children. They are appointed to Choon Chun Station.

By the decision of the recent Conference of the M. E. Mission, South, Rev. Dr. E. W. Anderson is transferred from medical work at Choon Chun to the evangelistic work of Seoul Station. Dr. Hill is transferred to Choon Chun from Wonsan and Miss B. Tucker to Seoul from Wonsan.

This Mission has appointed all their recent arrivals to live at Choon Chun for language study under the direction of the Rev. M. B. Stokes. They include Miss B. Oliver and Miss P. G. Randall.

Rev. E. M. Cable, D. D., a member of the Northern Methodist Mission of Seoul, left for Siberia on Nov. 11th, to take up his duties as a secretary of the Red Triangle. Dr. Cable went to Harbin and then to Vladivostock where his orders were awaiting him. A large crowd of friends were at the station to bid him farewell and to wish him success in the splendid work which he was entering upon.

Mrs. J. P. Campbell, who has been in Korea for twenty-one years as a member of the M. E. Mission, South, has returned to the United States on health leave.

The Rev. S. H. Wainwright, M. D., D. D., Secretary of the Christian Literature Society of Japan, was in Korea last month and attended the sessions of the first annual conference of the M. E. Church, South, held in Songdo.

Mr. and Mrs. Burge, of Los Angeles, were also welcome visitors at the Conference. Mr. Burge is president of the Gulf Coast Fruit and Shipping Co. and a member of the Shipping Control Board appointed by President Wilson. He is also a member of the War Work Council in addition to being on the Board of the Methodist Church, South.



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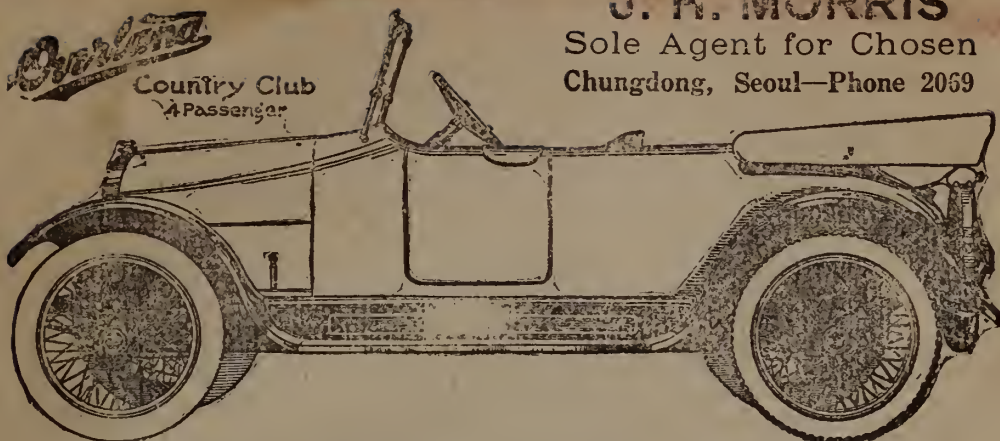
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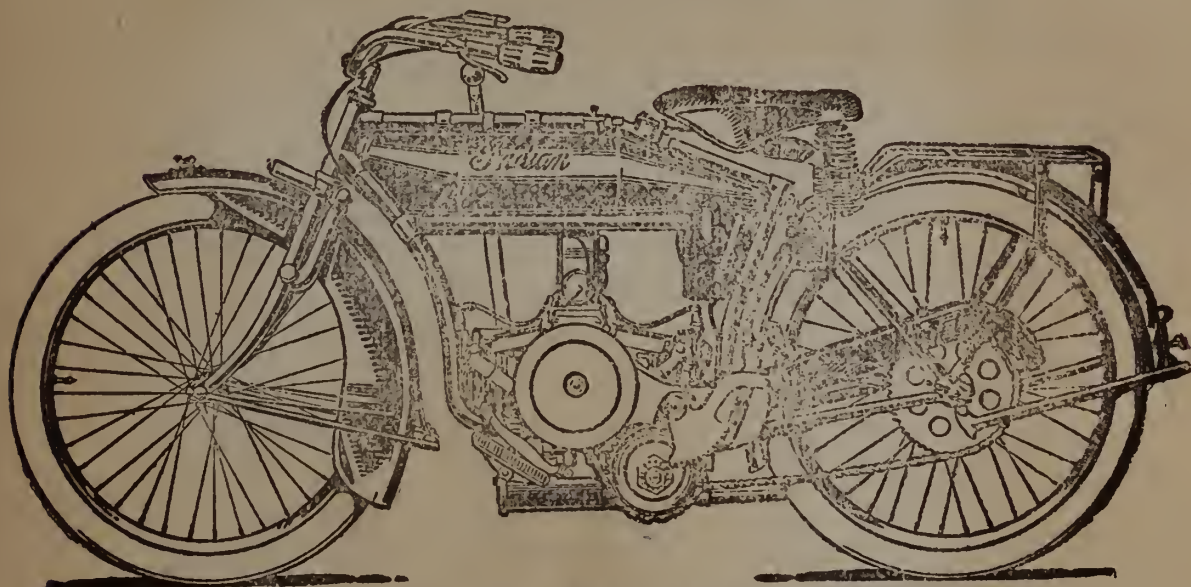


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## FOR KOREA

The Board of Revisers is meeting in daily session at the Bible House, Seoul, revising the Old Testament.

## FOR JAPAN

The revision of the Japanese New Testament has now been completed and published.

## FOR CHINA

The revision of the Bible has at length been finished in Wenli, the classical form of the language which appeals to educated Chinese.

After twenty-seven years' labour, the revision of the Bible has just been finished in Mandarin—that form of Chinese which is spoken and read by the vast majority of people in China. This Mandarin version addresses more human beings than the English Bible itself.

## FOR ITALY

Diodati's classic version of the New Testament has been revised and printed for modern Italians.

## FOR SERBIA

The Bible Society has just set apart a considerable sum to defray the cost of a revision of the Serbian New Testament; this task is being undertaken by learned Serbian ecclesiastics who are now in England.

## FOR BULGARIA

In the service it renders, the Society knows no distinction between friend and foe. More than fifty years ago it published the first Bible ever printed in Bulgarian. Before 1914 it had set on foot a careful revision of the Bulgarian version. This has since been completed, and is now passing through the press.

Send a gift to the Secretary,

The British & Foreign Bible Society, Seoul, Korea.

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